524 put aside. She must be very clever and very quick in removing and replacing all the stones except one, because the ball will soon fall down and she must catch it in her hands. Should she take only one stone out of the hole, she has failed (a tjongolile); should she leave more than one stone outside of it, she has again failed (a hoshile). Should the ball fall to the ground, it is taboo. (psa yila)! She has lost her turn. If the ball falls on her body, it is not so bad. Her companions will say to her: "Gangasheta." Then she must throw the ball and catch it two or three times on the upper part of her hand, then again in her hand, and if she succeeds in this, she is allowed to go on. When she has been able to take all the stones from the hole without making any mistake, she has beaten her co-players (a ba mphyinshile).

525 Natives do not play for stakes as a rule, but, if two of them challenge each other, each claiming to be the best at the game, they may arrange that the one who loses must give a fowl to the winner.

The ordinary word for *play* is *ku tlanga*. But there is another word *ku tha*, which is used for the more refined games, the buhlolo, the mathakusana, the tshuba, the reciting of tales, riddles or proverbs (psitekatekisa) and guessing games (mhumhana). We shall describe these four last games when treating of the life of the village and literary life.

## II. *Nubility customs.*

### 1) The Khomba rite.

881 When a girl comes of age, no special ceremony is performed amongst the Ba-Ronga. She is said, just like the boy, to have "drunk the nkanye" (page 95). She confesses to her mother that her menses *(tinwheti, viz. months)* have appeared for the first time, and the mother simply answers: "Hi ku kula"— "this means growth."